

## KJV NOTES

### Wycliffe

(My note)- The Wycliffe Bible predates Erasmus Greek NT so he could not have had access to it, yet the Wycliffe Bible is in perfect harmony with Erasmus' Greek NT indicating that the then common received Greek text which was the basis for Erasmus NT was also the Greek text that Wycliffe referred to for his English Bible. He records in the preface that he translated from the vulgar Latin which were older Latin manuscripts in the vulgar or common tongue of the people. He did not use Jerome's Latin Vulgate which he believed to be flawed. KJV critics claim that Wycliffe used the Latin Vulgate which could not be possible since Wycliffe's translation does not agree with the corrupt Latin Vulgate and is in perfect harmony with the Textus Receptus and the KJV.

The original prologue to the Wycliffe Bible warns of corrupt Latin Bibles.

Wycliffe himself said that he had access to the Hebrew manuscripts: *The Jews were dispersed among the nations taking with them their Hebrew manuscripts. Now this happened that we might have recourse to their manuscripts as witnesses to the fact that there is no difference in the sense found in our Latin books and those Hebrew ones.* - Wycliffe pg. 788 In Awe of Thy Word.

Wycliffe also mentions correcting manuscripts according to the Greek exemplar.

He had access to the Greek received text which he used to compare and check the Latin versions which he translated from. In essence the Wycliffe Bible is a translation not only from the old vulgar Latin, but from the Hebrew Masoretic text and the Greek received text which he referred to during the translation process.

Myles Coverdale and John "Thomas Matthew" Rogers had remained loyal disciples the last six years of Tyndale's life, and they carried the English Bible project forward and even accelerated it. Coverdale finished translating the Old Testament, and in 1535 he printed the first complete Bible in the English language, making use of Luther's German text and the Latin as sources. Thus, the first complete English Bible was printed on October 4, 1535, and is known as the Coverdale Bible.

## ITALICIZED WORDS

The KJV translators put certain words in italics.

Do not be so quick to throw out the italicized words of the KJV. They often have support from the Greek manuscripts as well as the vernacular editions.

*"The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever." Ps 12:6-7*

"The issue ultimately is: Has God preserved throughout history a continuous, uninterrupted text for the Church or has He merely preserved for one thousand years a corrupted text and then revealed His true text when a German critic at the convent of St. Catherine picked out of a wastebasket one single manuscript?" (Donald Brake, reprinted from *Counterfeit or Genuine?* Grand Rapids: Grand Rapids International Publications, 1975, p. 179).

*And if the Bible which went to the ends of the earth during the greatest era of missionary activity in church history since the apostolic era was not the preserved Word of God, there is no such thing as the preserved Word of God, and this entire matter is merely an exercise in vanity.*

History of:

This article was taken from the book *A Brief History of English Bible Translations* by Dr. Laurence M. Vance.

The king rejoined that he:

"Could never yet see a Bible well translated in English; but I think that, of all, that of Geneva is the worst. I wish some special pains were taken for an uniform translation, which should be done by the best learned men in both Universities, then reviewed by the Bishops, presented to the Privy Council, lastly ratified by the Royal authority, to be read in the whole Church, and none other."

Accordingly, a resolution came forth:

"That a translation be made of the whole Bible, as consonant as can be to the original Hebrew and Greek; and this to be set out and printed, without any marginal notes, and only to be used in all churches of England in time of divine service."

The work began to take shape in 1604 and progressed steadily. The translators expressed their early thoughts in their preface as:

"Truly (good Christian Reader) we never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one,...but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against, that hath been our endeavor."

The next step was the actual selection of the men who were to perform the work. In July of 1604, James wrote to Bishop Bancroft that he had "appointed certain learned men, to the number of four and fifty, for the translating of the Bible." These men were the best biblical scholars and linguists of their day. In the preface to their completed work it is further stated that "there were many chosen, that were greater in other men's eyes than in their own, and that sought the truth rather than their own praise. Again, they came or were thought to come to the work, learned, not to learn." Other men were sought out, according to James, "so that our said intended translation may have the help and furtherance of all our principal learned men within this our kingdom."

Although fifty-four men were nominated, only forty-seven were known to have taken part in the work of translation. The translators were organized into six groups, and met respectively at Westminster, Cambridge, and Oxford. Ten at Westminster were assigned Genesis through 2 Kings; seven had Romans through Jude. At Cambridge, eight worked on 1 Chronicles through Ecclesiastes, while seven others handled the Apocrypha. Oxford employed seven to translate Isaiah through Malachi; eight occupied themselves with the Gospels, Acts, and Revelation.

They had at their disposal all the previous English translations to which they did not disdain:

Four years were spent on the preliminary translation by the six groups. The translators were exacting and particular in their work, as related in their preface:

Neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered: but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at the length, through the good hand of the Lord upon us, brought the work to that pass that you see.

The conferences of each of the six being ended, nine months were spent at Stationers' Hall in London for review and revision of the work by two men each from the Westminster, Cambridge, and Oxford companies. The final revision was then completed by Myles Smith and Thomas Bilson, with a preface supplied by Smith.

The completed work was issued in 1611, the complete title page reading:

"THE HOLY BIBLE, Conteyning the Old Testament, and the New: Newly Translated out of the Originall tongues: & with the former Translations diligently compared and revised, by his Majesties Special Commandment. Appointed to be read in Churches. Imprinted at London by Robert Barker, Printer to the Kings most Excellent Majestie. ANNO DOM. 1611."

The New Testament had a separate title page, the whole of it reading:

"THE NEWE Testament of our Lord and Saviour JESUS CHRIST. Newly Translated out of the Originall Greeke: and with the former Translations diligently compared and revised, by his Majesties speciall Commandment. IMPRINTED at London by Robert Barker, Printer to the Kings most Excellent Majestie. ANNO DOM. 1611. Cum Privilegio."

The **Authorized King James Version** is an [English](#) translation of the Christian [Holy Bible](#) begun in 1604 and completed in 1611 by the [Church of England](#).<sup>[3]</sup>

This was the third such official translation into English; the first having been the [Great Bible](#) commissioned by the Church of England in the reign of King [Henry VIII](#), and the second having been the [Bishop's Bible](#) of 1568.

In common with most other translations of the period, the [New Testament](#) was translated from the [Textus Receptus](#) (Received Text) series of the [Greek](#) texts. The [Old Testament](#) was translated from the [Masoretic Hebrew](#) text, while the [Apocrypha](#) were translated from the [Greek Septuagint](#) (LXX), except for [2 Esdras](#), which was translated from the Latin [Vulgate](#).

While the Authorized Version was meant to replace the [Bishops' Bible](#) as the official version for readings in the Church of England, it was apparently (unlike the *Great Bible*) never specifically "authorized", although it is commonly known as the *Authorized Version* in the United Kingdom. However, the King's Printer issued no further editions of the *Bishops' Bible*; so necessarily the *Authorized Version* supplanted it as the standard lectern Bible in parish church use in England. In the [Book of Common Prayer](#) (1662), the text of the *Authorized Version* replaced the text of the *Great Bible* — for Epistle

and Gospel readings — and as such was "authorized" by Act of Parliament.<sup>[11]</sup> In the [United States](#), the *Authorized Version* is known as the *King James Version*. The earliest appearance in print of the phrase "authorized version", to mean this particular version of the Bible, was published in 1824.<sup>[12]</sup> The phrase "King James version" first appeared in print in 1884.<sup>[13]</sup>

Tyndale's work and prose style made his translation the ultimate basis for all subsequent renditions into Early Modern English.<sup>[17]</sup> With these translations lightly edited and adapted by [Myles Coverdale](#), in 1539, Tyndale's New Testament and his incomplete work on the Old Testament became the basis for the [Great Bible](#). This was the first "authorized version" issued by the [Church of England](#) during the reign of King [Henry VIII](#).<sup>[1]</sup>

When [Mary I](#) succeeded to the throne in 1553, she returned the Church of England to the communion of the Roman Catholic faith and many English religious reformers fled the country,<sup>[18]</sup> some establishing an English-speaking colony at [Geneva](#). Under the leadership of [John Calvin](#), Geneva became the chief international centre of [Reformed Protestantism](#) and Latin biblical scholarship.<sup>[19]</sup> These English [expatriates](#) undertook a translation that became known as the [Geneva Bible](#).<sup>[20]</sup> This translation, dated to 1560, was a revision of Tyndale's Bible and the *Great Bible* on the basis of the original languages

Soon after [Elizabeth I](#) took the throne in 1558, the flaws of both the *Great Bible* and the *Geneva Bible* (namely, that the Geneva Bible did not "conform to the ecclesiology and reflect the episcopal structure of the Church of England and its beliefs about an ordained clergy") became painfully apparent.<sup>[22]</sup> In 1568, the Church of England responded with the [Bishops' Bible](#), a revision of the *Great Bible* in the light of the Geneva version.<sup>[23]</sup> While officially approved, this new version failed to displace the Geneva translation as the most popular English Bible of the age - in part because the full Bible was only printed in [lectern](#) editions of prodigious size and at a cost of several pounds.<sup>[24]</sup> Accordingly, Elizabethan lay people overwhelmingly read the Bible in the Geneva Version - small editions were available at a relatively low cost.

James' instructions included several requirements that kept the new translation familiar to its listeners and readers. The text of the [Bishops' Bible](#) would serve as the primary guide for the translators,

and the familiar proper names of the biblical characters would all be retained. If the *Bishops' Bible* was deemed problematic in any situation, the translators were permitted to consult other translations from a pre-approved list: the [\*Tyndale Bible\*](#), the [\*Coverdale Bible\*](#), [\*Matthew's Bible\*](#), the [\*Great Bible\*](#), and the [\*Geneva Bible\*](#).

It is for this reason that the flyleaf of most printings of the *Authorized Version* observes that the text had been "translated out of the original tongues, and with the former translations diligently compared and revised, by His Majesty's special command."

The task of translation was undertaken by 47 scholars, although 54 were originally approved.<sup>[10]</sup> All were members of the Church of England and all except [\*Sir Henry Savile\*](#) were clergy.<sup>[30]</sup> The scholars worked in six committees, two based in each of the [\*University of Oxford\*](#), the [\*University of Cambridge\*](#), and [\*Westminster\*](#). The committees included scholars with Puritan sympathies, as well as [\*High Churchmen\*](#). Forty unbound copies of the 1602 edition of the *Bishops' Bible* were specially printed so that the agreed changes of each committee could be recorded in the margins.<sup>[31]</sup> The committees worked on certain parts separately and the drafts produced by each committee were then compared and revised for harmony with each other.<sup>[1]</sup>

They all had completed their sections by 1608, the Apocrypha committee finishing first.<sup>[34]</sup> From January 1609, a General Committee of Review met at [\*Stationers' Hall, London\*](#) to review the completed marked texts from each of the six committees. The General Committee included [\*John Bois\*](#), [\*Andrew Downes\*](#) and [\*John Harmar\*](#), and others known only by their initials, including "AL" (who may be [\*Arthur Lake\*](#)), and were paid for their attendance by the Stationers' Company. John Bois prepared a note of their deliberations (in Latin) - which has partly survived in two later transcripts.<sup>[35]</sup> Also surviving is a bound-together set of marked-up corrections to one of the forty *Bishops' Bibles* - covering the Old Testament and Gospels,<sup>[36]</sup> and also a manuscript translation of the text of the [\*Epistles\*](#), excepting those verses where no change was being recommended to the readings in the *Bishops' Bible*.<sup>[37]</sup> Archbishop [\*Bancroft\*](#) insisted on having a final say, making fourteen changes, of which one was the term "bishopricke" at Acts 1:20.<sup>[38]</sup>

[\*Archbishop Richard Bancroft\*](#) was the "chief overseer" of the production of the Authorized Version.

## ***Authorized Version***

While the *Authorized Version* was meant to replace the *Bishops' Bible* as the official version for readings in the [Church of England](#), it was apparently (unlike the *Great Bible*) never specifically "authorized", although it is commonly known as the *Authorized Version* in the [United Kingdom](#). However, the King's Printer issued no further editions of the *Bishops' Bible*, so necessarily the *Authorized Version* supplanted it as the standard lectern Bible in parish church use in England. In the 1662 *Book Of Common Prayer*, the text of the *Authorized Version* finally supplanted that of the *Great Bible* in the Epistle and Gospel readings - though the Prayer Book [Psalter](#) nevertheless continues to use the older version.

The original printing contained two prefatory texts; the first was a rather fulsome [Epistle Dedicatory](#) to "the most high and mighty Prince" King James. Many British printings reproduce this, while a few cheaper or smaller American printings fail to include it.

The second, and more interesting<sup>[citation needed]</sup> preface was called *The Translators to the Reader*, a long and learned essay that defends the undertaking of the new version. It observes that the translators' goal was not to make a bad translation good, but a good translation better, and says that "we do not deny, nay we affirm and avow, that the very meanest translation of the Bible in English, set forth by men of our profession... containeth the word of God, nay, is the word of God".<sup>[77]</sup> Few current editions include this text, but it is to be found in higher quality Cambridge editions and the Oxford World's Classics edition.

at least 80% of the text is unaltered from Tyndale's translation.<sup>[190]</sup>

(90) - Daniell, David (2003), *The Bible in English: its history and influence*, New Haven, Conn: [Yale University Press](#), ISBN [0300099304](#)

If someone decides to produce a "new Bible version", then they must also convince Christians that there is a NEED and a justifiable CAUSE for the new version. One of the deceitful excuses being used today for producing new versions is that *the King James Bible has been revised several times since 1611, and that a new revision is needed once again*. While spreading this piece of deceitful misinformation, the KJV critics hold their breath, hoping that no one will be intelligent enough

to ask for specific details about these "revisions". The many revisions that have occurred since 1881 bear NO RESEMBLANCE to the various EDITIONS of the KJV prior to 1881. The modern revisors are just trying to justify their sins!

1. There were only FOUR actual EDITIONS of the King James Bible produced after 1611: *1629, 1638, 1762, and 1769*. These were not translations (like the new versions SINCE 1881), and they really weren't even "revisions".
2. The 1629 edition was simply an effort to correct *printing errors*, and two of the original King James translators assisted in the work.
3. The 1638 edition of the KJV also dealt with printing errors, especially words and clauses overlooked by the printers. About 72% of the textual corrections in the KJV were done by 1638, only 27 years after the first printing.
4. Please bear in mind the fact that printing was a very laborious task prior to 1800. Publishing a flawless work was almost impossible. Even today, with computers and advanced word processors, printing errors are still frequently made. Imagine what it was like in the 1600's!
5. Then, in 1762 and 1769, two final editions of the KJV were published. Both of these involved *spelling changes*, which became necessary as the English language became more stabilized and spelling rules were established.
6. There were no new *translations*, and there were really no new *revisions* published in 1629, 1638, 1762, or 1769. These were simply EDITIONS of the 1611 KJV, which corrected printing errors and spelling. Those who try to equate these editions with the modern translations are just being deceitful or stupid--*or both*. The many other so-called "revisions" of the KJV that occurred in 1613, 1616, 1617, and 1743 are nothing more than running changes and touch-up work at the printers. The REAL revisions and translations do not start appearing until 1881 (RV) and 1901 (ASV). So if some punk walks up with a smirky grin on his face and asks you, "So which King James Bible do you have, the 1611, the 1629, the 1638, the 1762, or the 1769?", you can simply state that you have a *1769 edition of the King James 1611 Authorized Version*.

## ADD TO CHURCH HISTORY

### John Hus

7. One of Wycliffe's followers, **John Hus**, actively promoted Wycliffe's ideas: that people should be permitted to read the Bible in their own language, and they should oppose the tyranny of the Roman church that threatened anyone possessing a non-Latin Bible with execution. Hus was burned at the stake in **1415**, with Wycliffe's manuscript Bibles used as kindling for the fire. The last words of John Hus were that, "*in 100 years, God will raise up a man whose calls for reform cannot be suppressed.*" Almost exactly 100 years later, in **1517**, Martin Luther nailed his famous 95 Theses of Contention (a list of 95 issues of heretical theology and crimes of the Roman Catholic Church) into the church door at Wittenberg. The prophecy of Hus had come true! Martin Luther went on to be the first person to translate and publish the Bible in the commonly-spoken dialect of the German people; a translation more appealing than previous German Biblical translations. Foxe's Book of Martyrs records that in that same year, **1517**, seven people were burned at the stake by the Roman Catholic Church for the crime of teaching their children to say the Lord's Prayer in English rather than Latin.